SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL WELFARE OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

CONTRADICTIONS—WHAT BELIEVE?

WAUKEGAN, ILL., *November*, 1858.

CHARLES PARTRIDGE, ESQ.:

Dear Sir—I can not refrain from making a few remarks on the extraordinary contradictions of, and the utter unreliability in, the communications we receive, and which in the absence of a more convincing conclusion, I certainly shall continue to regard as emanating from the Spirits of departed human beings. I see no great cause for surprise, from the fact that no two beings entirely agree in opinion on all points of any one subject in this sublunary existence, except, indeed, upon axiomatic facts that are too glaring to dispute; and we are in consequence left to form our own ideas of spiritual power and essence, notwithstanding the innumerable authenticated communications received, and the honest assurances of worthy and enlightened seers of the present age. On one point only, perhaps, do most or all of us agree, viz., the immortality and individuality of an existence after physical dissolution. I am not, of course, alluding to the world at large, but to that great and increasing multitude who have thought it worth their while to investigate this momentous subject with an earnest desire to arrive at the truth. In this category I should not think of including that mammon-seeking object, Von Vleck, who, in addition to the places mentioned in the SPIRITUAL TELEGRAPH, was obliged to make good his retreat from Waukegan, where he incurred the contempt of both Spiritualists and their opponents. The opinion of such a Jim Crow, *et hoc genus omne*, is of no more importance for or against the cause, than the braying of a jackass.

As for friend Coles, (who, after traveling round the country, soliciting the dimes of the public to witness spiritual communications through the physical powers of Mrs. Conn, and now turns round and declares all the manifestations he has witnessed to have proceeded from human means) I can only say, "show me your company, and I will tell you what you are." If he has witnessed hundreds of these so-called phenomena, and discovered human trickery in all, he must have been hundreds of times in the company of dishonest persons; for no man or woman that is really honest and true, would be guilty of such mean, dishonest practices, especially upon so important a subject. Possibly the Pharisees who were opposed to the doctrines of Jesus, may have declared all his miracles to have been human trickery: that the man who was said to have received his sight, had really never been blind; that the story of the centurion and his sick servant, was all a sham; and by such means could they have annihilated all the phenomena that accompanied the Nazarene, but for the simple fact that the truth must prevail. I can not but think friend Coles knows better than he is willing to acknowledge, and resorts to this maneuver to elicit argument. But if he has not seen a physical test performed without human means, there are hundreds of honest and truthful persons who have, and who can and do vouch for the facts; and these hundreds, aye, and thousands, ought to be quite as worthy of credit as the four Evangelists who chronicle the miracles of Jesus.

If we are to believe only what we see, who in the present time can vouch that Jesus, Moses, or Adam, ever lived on earth? History records their lives and deeds, but history may falsify, and often does, according to the bias of the author. The histories of England, Rome and Greece are modern, compared with the Bible, and yet they are full of error and mystification. How much less ought we to rely on that which is so much more ancient? But surely, facts that have taken place in our midst, and are vouched for by such an accumulation of living evidence, may be safely relied on in our day, however twisted and garbled the records of them may be handed down to posterity by opposing and interested writers.

But my attention is drawn to higher game than J. F. Coles. I find that our greatest seers and most talented teachers are as much opposed in their delineations of Spirit power as the ignorant media who have received nought but useless and unmeaning and contradictory revelations. Thus A. J. Davis, in his "Penetralia" declares that material eyes can only see material things, and that spiritual eyes can discern only spiritual things; yet in the same work we find him saying that the Spirits who entered the room in company with the Spirit of his first wife, busied themselves in examining some diagrams that were hanging on the walls. How came these spiritual beings to be examining material diagrams? He finds it necessary also to open the doors to admit the heavenly visitors, whereas others equally as worthy of credit, declare the spiritual essence to be so extremely sublimated as to permeate all material substances. Thus we find as many as five or six Spirits entering an apartment with a box and machinery, and trying experiments, though both doors and windows were closed. Our authority for this statement is as good as the other. But who shall decide when doctors disagree? I had come to the conclusion that both these contradictory statements might be true, inasmuch as they might have been visions so vivid as to be taken for real by both parties, and remain to them as evidence, though perhaps few but themselves will receive it as such.

But then comes your own statement, Mr. Partridge, viz., that you have seen and *felt*, and examined the nails of a Spirit-hand (not the stuffed glove of Mr. Coles). Had I been present to witness the fact, it would have been evidence to me of not only the power of Spirits to pass through walls, but also that some mortal eyes can see them. For having had that advantage, and wishing to know as much of Spirit life and power as will be permitted me, what can I do but throw this statement also into the hat with the former, and many dozens of other contradictions; then mixing them well together, draw one out blindfolded, and be satisfied that chance has given me as good and reliable guidance as my neighbor can have?

Upon calm consideration, it seems to me that none of us will ever know the whole truth whilst on this earth, and that it is carrying our curiosity a little too far when we want to pry into the secrets belonging to another existence. Our greatest Teacher never pretended to give a description of the after-life, but in broad and general terms, though perhaps His powers surpassed all that preceded or will ever come after him. Nor do I think it necessary that our curiosity on this point should be satisfied. We have our duties to perform, and an excellent guide to those duties, with an assurance that, for those who perform them aright,

There's a land in the far ethereal blue,
Where the Spirit is joyous and free,
Surrounding our globe with its prismatic hue,
And destined for you and for me.

Oh, the poets have sung of that land of repose,
Undiscerned by material eyes:
And strange visions have entered their souls to disclose
The glories of that Paradise.

And what of our dreams that are vivid and clear,
Where midst flowers immortal we rove;
Can they be wild fancies where Spirits appear,
And unclasp the lost ones that we love?

Oh! have you not often awaked by oppression,
On your pillow felt tears freshly shed,
And seeking the cause of your joy or depression,
Found your memory inactive and dead?

Or perhaps some bright vision has broken your rest,
Entrancing with splendor your sight;
And you long for the sun to go down in the West,
To renew the fond joys of the night?

Oh call not these fancies unreal in their features,
Though seldom their meaning we read;
For God is our Father, and we are his creatures,
And God in his nature is kind.

On the good and the erring he lets his sun shine—
Upon the rose to a traveler is sweet.
But man alone scoffs at the wisdom divine,
And God's love crushes under his feet.

No wonder that brother should rise against brother
The wicked endanger the good;
Though God has enjoined we should love one another,
The mandate is not understood.

Then like dogs in fierce wrath, we contend for a bone
And midst bloodshed and rapine we tread,
We harden our hearts, and we give but a stone,
When a brother is asking for bread.

Oh would we but live as his Christ has foretold,
Sin and error would quickly depart;
And man be prepared as his body grows old,
To climb with unfaltering heart,

To the land in the far ethereal blue,
Where the spirits are joyous and free:
Surrounding this orb with a prismatic hue,
And destined for you and for me.

M. L. S.

Friend and Brother Partridge:—Having been a constant reader of your valuable paper ever since its first issue, it has become to me an invaluable companion; but I have thought often for the last year or more, that could you and other friends of the cause know the influence upon a great many minds in consequence of the sentiments that go out from your Conference and Lyceum that it might have a tendency to cause you to be careful what should go forth from there. I know from what I have seen and heard, that such sentiments as have gone out from J. F. Coles, Dr. Gray and some others, have injured the cause here and in other places more than a dozen upon enemies could have done. Many who were on the fence almost ready to fall upon the spiritual platform, knowing the position J. F. Coles has occupied heretofore, after reading his remarks in the Lyceum, have fell back to the ranks of the opposer. And after reading the statement of Dr. Gray and others, of the evidences they had had of Spirit-presence, and then again hear them come out and card as they do in regard to there being any tangible evidence that Spirits do communicate, has a tendency to strengthen skepticism in the minds of many. I may be in error to address those thoughts to you, but if so, I am honestly so; my soul is engaged in the cause, and I regret to see the wheels clogged by any declaiming to be its friends. It seems to me that if there are not multitudes of evidence to prove positively that Spirits do communicate, then there can be no evidence of anything that can be relied upon, whatever.

Truly your friend, L. HAKES.

Geneva, Ontario Co., N. Y.

A FEW WORDS TO SELF-DECEIVERS.

"What shall a man do to be saved"—in this world? How much must he believe in order to maintain the proper odor of sanctity among his brethren; and how much much must he doubt, to establish his claims to sanity, in the opinions of "outside barbarians?" It is granted on all hands that this is an age of progress; but it is not fully settled which way a man must progress in order to get forward. If a Methodist progresses from a belief in the dogmas of John Wesley, into a belief in the facts and philosophy of Spiritualism, his old brethren say he has backslidden, while his new ones declare that he has advanced. If after a season he feels justified by what he considers to be additional light, in sliding back in the bosom of the Church, his spiritual friends denounce him as a renegade, while his ancient co-laborers welcome him as *regenerate*. How shall we decide whether such a man has progressed *forward or backward?* There are some among us who still persist in adjudicating upon such matters according to the rules laid down by the ancient judge in the famous "Ox vs. Bull" case. It depends altogether upon who owns the bull that gored the ox, as to the guilt or innocence of the belligerent beast. This system of judgment seems to obtain in the minds of two gentlemen whose decisions appear in this number of the Telegraph, as will be seen on referring to the communications signed "W. L. L." and "L. Hakes." According to these writers, I have been found guilty of gaining their favorite ox, or *fox*, which is the same thing. I respectfully demur at this decision and claim the privilege of overhauling the testimony before I am sentenced to execution.

"W. L. L." decides me dishonest, on the old adage of "birds of a feather," etc. I have traveled with a medium, and investigated the phenomena through hundreds of other mediums, and having concluded that many, if not all of them, are dishonest, I am myself dishonest for having traveled and investigated in such company." Let me change, for a moment, the ownership of the "bull," and try "W. L. L." by the same rule. He opens his charge by saying: "I can not refrain from making a few remarks on the extraordinary contradictions of, and the utter unreliability in, the communications we receive," etc. This is just my case; *I* "could not refrain," etc. Now, if W. L. L.'s mediums were unreliable and contradictory, he (having been in their company) must be one of the flock of "birds of a feather," etc. But if, as he opines, the Spirits are guilty of the aforesaid unreliabilities and contradictions, why then, on the well-known spiritual law of "like attracts like," he has "birds of a feather," etc. staring him again in the face. According to his own reasoning, either horn of the dilemma makes him an unreliable and contradictory gentleman.

From a communication furnished by "W. L. L." to the Telegraph, of May 22, I make the following extract:

"But by the 'rappings,' etc., so much sneered at by ignorant skeptics, so much ridiculed by prejudiced adherents of orthodox mummery, so much belied by self-conceited non-investigators of truth, and so much abused and laughed at by the modern Pharisees and Sadducees, I have obtained more comfort, more truth, more religion, more forward conviction of futurity, more courage to contend with the ills of this life, more patience under affliction, and more hope in a hereafter, than I had previously realized by the cold sympathies and doubtful assurances of a creed and a faith in which I was educated, and which for nearly fifty years I have heard expounded."

Now, if *I* owned that bull, instead of "W. L. L.," he would say, very probably, "Can the man be sane or honest who affirms that he gets more *comfort*, more *truth*, and more *religion*, from extraordinary contradictions and utterly unreliable spiritual communications, than he had been able to gather from fifty years' harvesting in the fields of religious creeds? A man who can get comfort, truth and religion from utterly unreliable sources, must be content with small Homœopathic rations of spiritual food." This would be W. L. L.'s opinion, according to the tone of his present letter. Now it is this kind of reasoning that I wish to protest against. According to W. L. L.'s experience and testimony in his own case, I suppose him to be an honest and intelligent gentleman. During the first period of his investigations, he—like myself and thousands of others—was charmed with the apparent truths which appeared to flow in upon him from the spiritual world. As he enlarged his experience and multiplied his investigations, he could not but detect errors and contradictions, which have been accumulating with such force as at last to compel him, as it has compelled me, to declare the so-called spiritual manifestations a mass of "extraordinary contradictions, and utterly unreliable."

"I am sorry that "W. L. L." allowed himself to taunt me with having solicited "dimes" as a spiritual lecturer, etc. This is a style of argument that has been worn threadbare by the opponents of Spiritualism. I never solicited a "dime" dishonestly. When I go a warfare, I never stop to count the cost. I have lost many a dime, and dollar too, by "speaking my mind freely," and I expect to lose many more. All my worldly interests disregard are among the Spiritualists. As a spiritual brother, believing, I might have traveled from Maine to Iowa, and have found a welcome, without money and without price, in every town on the route, and sundry "dimes" beside, as a lecturer. But now I have shut off these advantages by honestly expressing my opinion. I am now, and have been for the last year, filling the position of clerk in the Spiritual Telegraph office; and were Mr. Partridge like some other men I wot of, my present means of livelihood would hang by a brittle thread. But Mr. Partridge only claims and pays for my services as *clerk*, without assuming any control over my *conscience*.

If "W. L. L." is willing to throw all the "contradictions" into a hat, and drawing one out "blindfolded," satisfies himself that he has obtained "as good and reliable evidence as his neighbor," he is not so sensible a man as I take him to be. If *I* were compelled to select an eel from a hat containing ninety-nine snakes and one eel, I should prefer to do the drawing with my eyes open. These "blindfold" operations are just what I am warning against; and I hope my friend will assist me in unsealing people's eyes, who at the present time seem to have gathered more snakes than eels. In leaving Brother "W. L. L.," I will not "fire back," by saying that I am drawn to "higher game." Such little side-thrusts always alight where they start from, and I have no notion of making my head a nest for birds of such plumage.

I have a few words to say to Brother L. Hakes, whose mode of reasoning is not very rational or sound, in my opinion. He seems to think that Dr. Gray and myself are doing much harm to the cause, by our skeptical speeches made in the New York Conference. By the "cause," I presume he means *Spiritualism*. Has it never occurred to Brother H., that the cause of all causes is *truth?* As Dr. Gray can speak for himself, I can only say in my own behalf, that I have always spoken at Conference and elsewhere, what I considered to be *truth*, irrespective of any isms or other side issues. It is this eternal dogmatic prating about *our cause*, that has filled the world with sectarianism. Catholicism, Protestantism, Materialism, Spiritualism, Jesuitism, Mormonism, and all other isms, are all clamoring for their *cause*, and *anathema maranatha* be on his head, who, by word or deed, says or does aught against their darling faith. What is "Conference" for, if it is not for the purpose of thoroughly investigating and settling the value of such subjects as are offered for *consideration?* Every sane Spiritualist acknowledges that there is much chaff mixed with the wheat of Spiritualism, but the moment a man undertakes to go through the *process of threshing*, the dust flies into the eyes of sensitive brethren, and they cry out that the *cause* is in danger. Surely it is better for us to thrash our own wheat than it is to wait until outsiders take the flails into their own hands, and thrash us as well as the wheat. As for those friends who, Brother Hakes informs us, have fallen back into the ranks of the opposer, in consequence of my remarks in the Conference, I can only pity them for their lack of individuality, and I would advise them never to build their faith on what Mr. A, B, or C says, either in or out of Conference, but to trust in God and their own powers, and never to receive as truth what is not *proven* to be such.

In conclusion, I wish to say to "W. L. L.," Mr. Hakes, and all other Spiritualists, that it is within the bounds of possibility that a year ago I might have believed in the genuineness of all spiritual manifestations, and have been an honest man. It is equally possible that to-day I may, from farther evidence, have *come* to an opposite conclusion, without parting with my honesty. As I have suspected others of dishonesty, I can, of course, make no complaint on being myself suspected. I only ask the privilege of proving my innocence, and this condition I cheerfully accord to all whom I have suspected. I am open for examination and cross-questioning by believers or non-believers, and I shall change my opinions just as often as I find sufficient cause to do so, and no oftener. JOHN F. COLES.

CHRONIC NOTIONS. EA[illegible]

M[illegible] venerate the dead, their kindred dead, [illegible] circle that they may venerate them—all the [illegible] and give them credit with God. Loving men th[illegible] punish and threaten with perdition. Yet of the [illegible] are made. Brief are the charges. Influenced by [illegible], nearly all men judge the spirit-world to be vastly [illegible] than it is, deeming Spirits to be much more pure, wise, [illegible] elastic and benevolent, than they were when in the life. Is this a mistake? I think so. We stone *living* men, and [illegible] nish the sepulchres of *dead* men.

All men put themselves in the most comfortable position they can make circumstances assume. Comfort is not the same to any two. The illustration is hard, but true. For Comfort, I sit in velvet cushions and response, "Have mercy upon us, miserable sinners!" I fill the "plate" with gold to send the "Gospel" to Pagans; I send my ships to sea; I "land" 200,000 spindles to my mill-wheel; I work *factory girls*, or colliers, or plantation hands. For Comfort, I preach, I plead, I prescribe subtle remedies, I traffic. I read the laws of stars, of earths, of thoughts, of states, of passions and of God. I work with cunning hand as artificer, strong hand as yeoman, or plod as a drudge. I change and pass from lower to higher, or higher to lower, as circumstances and I are master, or mastered. All this is plain in this life.

Does not the same rule control Spirits? I think so. There is an organic speciality which determines the individual as an astronomer, reformer, or laborer. These specialities do not inhere to our physical corporeity. They will exist, then, hereafter. As all men "pass," all will bear with them their peculiarities—the notable marks of their destiny. The man of toil by choice, and little endued with the idea of worship, will not, nay, can not, pass and engage in the shout and lofty song of sentimental praise of Deity. No more can the broad-browed, deep-eyed thinker join such throng. He whose life was love, beneficence, laborious philanthropy, instructing ignorance, stimulating hopes, elevating the affections and mitigating evils, an illustrious exemplar of love and wisdom made practical, can not lose his living heat, and become the cold student of immensity.

We must take, then, our idea of comfort, and see if they will not all avail themselves of it, there as here, then as now.

The glowing grate, brilliant gas-light, soft slipper, and hum of dear voices around the hearth of home, can not detain the loving father from the darkness, sleet, cold, and weary road, to carry food to the hungry, solace to the suffering, and a blanket to the freezing. Such an one will not stay to hear the last strain in "Gabriel's" grandest *Te Deum*, but will say to his heart, "God don't need me here," and how rapidly he will wheel his course to carry Love's errands. But, enough would stay to encourage the singer.

We must understand, 1. Variety is inevitable; 2. Worship is but one of ten thousand exercises of thought and emotion; 3. We do not always continue one strain; 4. All changes depend on changing causes; 5. All men and all Spirits are now, and always will be, imperfect. The knife's keen edge is a saw, seen through a double lens; so of all human acts; 6. Nature has food for skunk-weed; let it grow and consume it. Food for swine, let them eat it. Aliment for all grades of men, types of thought and modes of being. Let them live on; by feeding they will grow, and growing they will mature a use for some end.

There is no hurry. Divine wisdom never does today what it can put off till to-morrow. He waits a hundred years for a seed of the century plant; I will wait longer, and so I think will He, for man's maturity. C. H. RALPHS

The Telegraph to Cuba.—The long-talked-of project of establishing telegraphic communication between the United States and Cuba, is, we are informed, about to be carried into effect. C. C. Walden, Esq., late Deputy Collector at this port, Superintendent in this country of the Cuban Telegraph Company, has received instructions from Havana to commence the construction of the route between Savannah and Fernandina, and Messrs. Mora Brothers & Navarro have placed the necessary funds at his disposal. With regard to the submarine portion of the line, the Company's Agent writes that the petition of the Company for the concession of the privilege has been received by the Spanish Minister, and that there is every reason to hope that it will be granted. The Captain General of Cuba has indorsed the petition most strongly and it is confidently expected that his influence will be sufficient to secure the grant to the Mora Company, in preference to all other applicants.

Our own advices from Madrid do not, however, strengthen this [illegible]. A private note to the editors of this paper, dated Madrid [illegible] says that there are no less than seven applications to that [illegible] for the construction of a submarine cable between Cuba and the United States, and that it is probable the Government would [illegible] time to offer the whole project as a lottery, and sell to the highest bidder the privilege of landing submarine cables on the island for twenty-five years."—*New-York Journal of Commerce.*

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-FIFTH SESSION.

The question of the origin of fallacy in spiritual intercourse, was continued.

Dr Orton wished to present his views of the origin of hallucination The sources of fallacy were represented at our last session to be, 1. Premeditated Fraud. 2. Hallucination. 3 Interpolation. This description may be correct as far as it goes, but most Spiritualists will agree with him that there are sources of fallacy in the other life. Hallucination was defined at our last meeting to be the mistaking one's mental impressions for objective realities; but he thinks it remains to be proved that any such mistake occurs. As, for example, in a case cited from De Boismont's history of dreams, apparitions, etc., where it is said, a man was in the persuasion that he was visited by Spirits who, after getting under his bed and playing a variety of fantastic tricks, would vanish, like so many rats through a hole in the ceiling made for a stove-pipe, it is coolly reported as a case of hallucination; whereas it remains to be shown that it was not a spiritual reality and produced by Spirits. The man was the subject of an impression from some source, and mental philosophers are agreed that there are two sources only from which impressions originate; that is to say, ideas in every case are either a reflection of objects made upon the mind through the external senses, or are received by influx. If the metaphysicians are correct in their denial of the power of an individual to generate ideas or impressions in and of himself, and he is convinced that it is so, then is hallucination, so often vaunted by scientific minds as a cause of phenomena, itself, but a mere chimera; and the spiritual presence in the case cited, must of logical necessity be referred to Spirits; in other words, it can only be explained by the law of influx. In the light of this law, all is clear. Our immediate connection with the Spirit-world is through Spirits who are like ourselves; and it is to them, and not to any self-engendered hallucination—itself a fallacy—we are to ascribe the phenomena which science has been too prone to marshal under that banner. Hallucination is only to be explained by the law of inspiration.

Dr. Gould presented his fourth weekly contribution; but, as his paper opens with a laudation of the humble merits of the reporter, and closes with a congratulation on the signs of grace, manifested by the Spiritual Telegraph, in that it counsels less speed on behalf of certain of the spiritual brethren; the extreme modesty for which the reporter trusts he has secured a goodly share of surplus commendation, forbids that he should enrich the columns of the Telegraph with anything more than an extract from the geographical center of the paper, to the which abbreviation he is the more reconciled, for the reason that it is the only portion having the remotest relation to the question of the evening. Having disposed of the reporter by the penitential suggestion, that "he should for a long time to come, occupy his appropriate and humble position of sitting in sack cloth and ashes," the paper proceeds to say:

1. That in receiving communications, we should never attribute to supermundane, anything that can be fairly attributed to mundane causes.

2. That we should never surrender our own reason to the noisy declamation of self-confident mediumistic aspirants, nor to the artistic style of phraseology, of trance-mediums, for the very good reason that a medium fully entranced, can no more distinguish truth from error in the communication, than can the water in the river discriminate between the rose or dead horse that floats upon its surface.

After the reading, he made some verbal additions on the subject of dreams. He had been a dreamer all his life, but his dreams have usually been so silly as to forbid his ascribing them to Spirits. There is a difference between dreams and visions, and he set himself, about three years ago, to ascertain the origin of dreams. The Spirits settled the question for him; but in what way the reporter could not understand. He said, however, that he had often been inspired by corned beef and cabbage; and, from this statement, it is perhaps fair to infer that he considers dreams to have a vegetable, and visions a spiritual, origin.

Mr. Berryer related the following: Having heard of the power of Mr. Mansfield of Boston, he was induced to address a valued friend in the Spirit-world, through his peculiar phase of mediumship. After writing his letter, and carefully inclosing it in an envelope, he took it to another person, and after stating the object, requested him to put some mark upon it by which he might know, subsequently, whether or not it had been opened. When this was done, he took it to another gentleman, who put his mark upon it, and for greater precaution, inclosed it, thus marked, in another envelope. The letter thus guarded, was sent in the usual way to Mr. Mansfield, on the 18th of June last. Months passed away, and he heard nothing from it. Concluding the experiment to be a failure, it had ceased in a great measure to occupy his thoughts until last Thanksgiving day; being at leisure, and looking over his private papers, he found a memorandum of his letter. This revived the subject in his mind, and in a circle which he attended on that evening, he inquired of his old friend why he had not answered the letter addressed to him through Mr Mansfield? To this question, it was replied, "He will not allow me;" or something to that import, and advised that he should inform Mr. Mansfield by letter that he had complied with the advertised terms, etc. etc., and he (the Spirit) would be there on the reception of the letter, and would do his best at the earliest opportunity to give him the long-delayed answer. Agreeably to request, he wrote the letter, and dispatched it by post on the 20th of November. On the 29th, he received a letter from Mr M. which after making an explanation and apology for the delay, contained of what Mr M. said purported to be the answer to his first addressed letter. This letter, which was returned with the answer, he took to the same gentlemen who had put their private marks upon it, and they were fully satisfied that it had not been opened, as indeed was the unanimous testimony of others present who examined it thoroughly. The answer was in the style of his friend, who had been a Methodist preacher for many years. It not only preserved some of his well-known peculiarities of speaking and constructing sentences, but his name was signed in full, and while the body of the answer was in the handwriting of the medium, the signature was a good imitation of that of his friend while in the body. There were nine questions, and as many answers returned. That the Conference might be the better able to judge of the matter, Mr Berryer said he would read the questions and answers in their order. He did so; and there can be no dispute as to the correctiveness and relevancy of the answers thus mysteriously returned to the questions he had secretly propounded to a clerical friend who had long since departed this life.

Mr. John McCammery professed himself a spiritual man, but not a Spiritualist. His intercourse with Spiritualists has been anything but satisfactory. Thirteen years ago he was under an influence which marched him up to a center table, and there showed him the Word of God—the Bible—and made him to understand the Holy Ghost and Paul immediately and with infallible clearness. He came west to a Spiritual Medium, and succeeded in bothering him effectually, which was just what he wanted to do; but he knows King James' Bible is the Word of God, and that is what we must all rely upon. Then is not a matter of faith with him, but of absolute knowledge. He was a Universalist before the miraculous conversion he had just described, but now he knows there is everlasting hell-fire, because the Word of God says so. He thinks this modern Spiritualism is the Devil making a fool of himself, though that may not be a perfect definition of the whole of it, as he has not seen all; and since entering upon his present glorified state, he thinks it comports with his exaltation to speak only of what he knows. But what he is posted up in is, the spirituality of the Word of God, which is perfect; and being so, what need is there for modern Spiritualism? Having already that which is perfect, how is it possible to add anything to perfection? Still he would be willing, were it possible, to converse with his friends in the spirit-world, but is decidedly opposed to paying a dollar for the privilege. With respect to the sources of fallacy inquired for, they are to be found in the deceivers and the deceived; and to guard against it we must profit by his example, and put ourselves upon the Word of God.

Dr. Massey said: With respect to the cause of fallacy, we need not look much beyond ourselves to find it. He would bring all statements to the test of established principles; those which do not accord with these, must be either false or subservient to a law that he has not yet verified. Physical manifestations, such as rapping and tipping tables, may be of use, perhaps, to some; but his intellectual sensorium he trusts is softer than any table, and therefore it is to be inferred, is more easily impressed than common mahogany. He looks for the presence and influence of maternal love in his heart, rather than in the motion of household furniture. He is still suffering from disappointment of the exalted hopes he had entertained when he came among us, of the New York Conference. He wants the truth, and covets communion with the high Spirits so justly [illegible] but is fearful that a very low Spirit has got possession of the reporter for the Telegraph. He wishes it to be borne to an anxious public that he still maintains, and will ever, the attitude of perpetual proclamation in thunder tones, of his great original discovery to wit: that, money never decreases; but alas! of what avail are the incarnations of genius; when, in this nineteenth century, and land of railroads and telegraphs, it is permitted reporters to present them to the world upside down? The doctor closed with a very reasonable and well expressed admonition to the evil genius of the reporter, expressive of a desire that he might depart, or, at least, behave himself better in future; whereat, the "possessed" aforesaid, felt himself much comforted.

Mr —— after expressing the interest he felt in the discussion of the Conference, and in the subject of Spiritualism, recited an apostrophe to charity which had been delivered in his hearing by Mr. Colon while in the trance, which, together with the following statement of one of his own experiences, he desired to have Mr. Colon explain on the basis of his present views:

Called on Mrs Kellogg Broadway and while in the clairvoyant state, gave the following description: The Spirit that I see seemed to possess an extraordinary intellect; his forehead seems very high; his benevolence, reverence and hope, seem very large; there is much elevation in his character, all the intellectuals are full and active; could appreciate the beautiful and poetical, mind active, and quick to perceive; seemed to seek truth instead of error; was very sincere; there is a frank, open expression of the eye and countenance, seems to have been a reflective person; willing that all the world should live; not selfish; would much prefer making all around him happy; attachment to friends strong, much affection in his nature; the reasoning faculties very acute, and a reasoner of considerable effect; a brain intensely active.

[illegible]

I am as ever with you and can give you instruction any time you may need. You are surrounded by the best of Spirit-influences, and have the aid of all that is necessary to assist you in your endeavors. God forms the good, and you are one upon whom he has bestowed many gifts and will continue to use as you need them.

I could do better almost any other morning. The medium is not passive enough for me to do what I desire. I will take another opportunity and you may rest assured of my interest. I am ever at your side, willing to do my duty as your faithful protector and guardian.

[illegible]

He said that the description [illegible] of one of that name who had been in the Spirit-land about [illegible] and from whom he had since received numerous interesting and instructive communications through other mediums.

Mr. Colon said: Hasty expressions dropped while extemporizing, had doubtless led many to a misunderstanding of his true position. It has never been his intention to deny the spiritual origin of certain phenomena; what he wishes to be understood as maintaining is, that certain physical manifestations which he once supposed to be spiritually produced, he is now convinced were not, and he thinks, from his own experience, the same is true of many of the cases witnessed by others. The facts of psychometry etc. may be spiritual in their origin, but it is not proved to his satisfaction. He thinks the communication cited by Mr —— has the indications of a spiritual source; he is not disposed to question it. He is fast anchored in the truth of Spiritualism; it is the error only that he would guard against.

Dr Gray calls attention to the mental and moral conditions of true Spirit-intercourse as a means of guarding against a very fruitful source of fallacy. We have spoken of the case of premeditated fraud, of the hallucinations and illusions occurring in disease and of the psychical transfer, by mesmeric processes, as creating spurious evidence concerning the other life and its laws of relation to this. Now it is profitable to turn our eye upon the relations of the inquirer to the medium here in this world.

If the party visiting a medium unconsciously make use of the sitting for the purpose of confirming his pre-established convictions, prejudices or creed in reference to the other life, or if he seek to obtain evidence destructive of all faith in any spiritual life, or to find means to obtain money or any other form of personal power here and now, or elsewhere and hereafter, he is clearly not negative toward the medium—he is positive—i. e., he is in a state of prompting or commanding, and so far as it is possible for him to do so he places a barrier between the medium and the spiritual world. It ought to impress us it generally does happen, that he gets responses which reflect his own image.

The medium state is one of assent to whatever the party really desires, not what he may appear to desire who is in pleasant physical rapport with one in that state, and the inquirer, if he have such kind of rapport with the medium, and is not himself also in a candid state of inquiry, can not, by any conceivable chance, obtain any spiritual response on the topic which brought him to the medium. He must, by the law of the case, merely get the responses of his own inspirings. An apparent contradiction of this maxim occurs in every case where he has a conflict in his own breast between conscience and the lust of power; but there even the law vindicates itself in the broken image of himself which comes back to pangue his faith and reason.

Mrs. Farnham cited a recent fact in her experience which to her mind was evidence that the positive state of the inquirer did not, in all cases, impress itself upon the mind of the medium. Desiring to communicate with a valued friend in the Spirit-world, she applied to a medium, through whom she was advised by her Spirit-friend to go to another, with the promise that, at a specified time, through that other, he would give her the much-desired interview. Punctually to the appointment, and full of the idea of her friend and the promised communication, she called on the medium who had been selected. This was her state when the medium was entranced; but to her great surprise, she began to speak with much agitation, and as if influenced by another spirit, totally different from the one she had expected. There another intruded himself upon the hour she had consecrated to her friend by his own appointment. She felt pained and disturbed; the disappointment seemed cold and heartless, but he said nothing of her chagrin, or of the object of her visit even, to the medium, who, after coming out of the trance, attended her to the door, and while adjusting her cloak, the lady said, "There is a Spirit near you; he appears to be a restless person;" and then went on to describe her friend correctly with that exception. She replied, No; he is not a restless person. "Well," said she, "he seems agitated now." She replied, that is very likely; he has not fulfilled his engagement with me, and on, after a brief explanation, the interview ended.

Adjourned. [illegible]

P. B. RANDOLPH'S LECTURE.

Last Monday evening, Mr Randolph gave a lecture at Clinton Hall. He further defined his position in reference to Spiritualism, taking religious ground against the scientific and philosophical. He was not a Spiritualist, as that term was understood; he was a religious man, whatever he may have been in times past. He accepted the dogma of universal immortality and general Spirit-intercourse, but questioned if ever a case of spiritual identity had been clearly established; but he was open to conviction on the subject. He declared that since accepting religion, he had been happy, and found his long lost "balance wheel." Spiritualism was a long and good bridge, over which he had gone to God and truth; yet this bridge had several rotten planks, which he would warn others travellers that way to look out for lest they fall through into the dark waters of atheism that roll beneath. Passive yielding to Spirits was a bad thing. Jesus was no Prophet, Seer, and Peace and Spiritualism he was but a minor integer of his religious faith. The people present, when they understood what Mr Randolph's real position was, seemed pleased, and testified that pleasure by frequent applause. Mr R. denounced no one, and spoke in high terms of Mr Davis, although he differed on certain questions from the gentleman named, and others.

[illegible]

J. M. STERLING'S DEFENSE

[illegible] of the Spiritual [illegible] and dictation of [illegible] in bringing me before the public by the [illegible] noticing the answer [illegible] of Mr. [illegible] of an Itinerant [illegible] still more strongly [illegible] says:

"Could the outside world [illegible] very [illegible] feeling toward some of these [illegible] disciples they are [illegible] demands for [illegible] [illegible]

Now, if when Mr. S. says, that he speaks from personal knowledge and actual observation, having some [illegible] of the Times and [illegible] of the same, is a fact [illegible]; and I am [illegible] suspect him of partiality [illegible] for the [illegible] friends. For, in the face of such positive evidence, you not only indicate the [illegible] in the Times, but you launch out [illegible] and [illegible] misconceptions and abuse. [illegible] speak of [illegible] as a fact [illegible] of principles [illegible] question, should all of [illegible] the good [illegible] be transformed [illegible] infancy, [illegible]

By and I am [illegible] the [illegible] benefit, or the other [illegible] of a [illegible] Spiritualists [illegible] "They [illegible] entitled to the credit of the liberties [illegible] by [illegible]." And again: "A man who feels [illegible]." But, for I [illegible] naturally arise in every [illegible], [illegible] upon the pursuit of such august and [illegible] attempts to [illegible] and defame, by saying, you [illegible] with [illegible] things, and [illegible] and [illegible], I will not undertake to do it.

[illegible] one of the great events of the age, [illegible] honest, [illegible] from purpose to such end, and an earnest desire [illegible], whether of [illegible] of subjects— [illegible] as strong [illegible] educational prejudice, [illegible] bigotry, or otherwise [illegible] of hardening the [illegible] one for one moment over the mind from this [illegible] purpose. Could such a [illegible] exist and possess the [illegible] subject, I feel that I should have been saved the [illegible] task of attempting to correct the many gross misstatements and misrepresentations which have appeared in [illegible], touching the "Union Movement" and its [illegible].

In attempting this, Mr. [illegible] take your criticisms [illegible] in the order [illegible] these presented, and [illegible] briefly as [illegible] possible. [illegible] this "the Union Movement." [illegible] In 1850 A. J. Davis had a vision [illegible] and with great [illegible] Present Age and Inner Life [illegible] a vast [illegible] of Galen, the [illegible] astonishing, he was [illegible] for the purpose of [illegible]

[illegible] visited different portions of the United States from Maine to New Orleans. In different circles individuals have been selected by them, through the "[illegible]," or otherwise of their communicator as instruments or agents [illegible] mediums, for the performance of such work or duties [illegible] peculiar organization and education they were fitted [illegible]. A very few only of these have been called into the [illegible] others so selected by them, have [illegible] tried and educated, with the view [illegible] mediums and pure; and [illegible] fitted for the positions assigned [illegible] Did they, I am sure, in the language of Mr. [illegible], "their demands for [illegible] would be [illegible]." [illegible] time various papers have been [illegible] "communicators" by these different bodies, [illegible] properly belong to the department of [illegible]. The [illegible] showing their errors, and suggesting [illegible] and such as are in harmony with Nature's [illegible] the [illegible] equality and the just balance of the [illegible] to be known [illegible]

The Governments [illegible] have exhibited the various forms of [illegible] and which [illegible] the goods of each—showing the relation which [illegible] governments should bear to the Divine, the relation [illegible] the State bears to the Church, as also the Church [illegible] introducing some quite novel and [illegible] valuable hints and suggestions [illegible] may be found of great value in [illegible] which [illegible]

[illegible] treated very ably of [illegible] of the principles and [illegible] by organization [illegible]

The [illegible] given many valuable papers relating [illegible] and [illegible] here; and so of the other [illegible]. [illegible] has been in part and is being fulfilled, the [illegible] of the General Congress to Mr. Davis, "that they [illegible] a [illegible] combination of truths which would result in the general welfare of our common race." Many thousands of pages have already been given during the past five years, a small portion of which have been presented to the public in the pages of the Educator, and other volumes will appear as soon as the requisite means can be procured for their publication, and the world is prepared to read and appreciate them.

Mr. Harris, in his late [illegible] work, "[illegible]," speaks thus: [illegible]

"A new [illegible], a new [illegible] social climate, a new school of art, [illegible] a new education, [illegible] in the [illegible] Church [illegible]

[illegible] Spirit of the [illegible] Age." [illegible] as a friend and [illegible] with the name of [illegible] that the [illegible] edited by your "[illegible]" of [illegible] early, active and [illegible] in the [illegible] of redemption.

While I write thus [illegible] be supposed [illegible] that I would disparage Mr. Spear. [illegible] respect and love him, as a [illegible] for deeds of beneficence and [illegible] devotion [illegible] of man, as a man of great faith and reliance [illegible] which qualities determined his selection as the [illegible] by our Spirit-friends; but I do not recognize [illegible] great intellectuality, or possibly capable of [illegible] broad, so deep, and searching, [illegible] wonderful [illegible] talent as is everywhere [illegible] the Educator and [illegible] productions which have [illegible] during the last [illegible] years, and which our spiritual friends assure us are to continue for many years in the future.

But you may ask, How do we know that Franklin, Jefferson, Plato, etc., are the Spirit-intelligences who control [illegible] movement? I answer, by the same evidence which you [illegible] that they communicate at all; but I will not enlarge upon this point; it will be in time for you and your [illegible] the question, when you have devoted a tithe of the [illegible] investigating with a [illegible] claims, which you [illegible]

But here starts up the ghost of the "Electric Motor," and all further argument or reasoning [illegible] of no avail. The many silly and false stories which [illegible] gained credence in the minds of otherwise reasonable and rational persons, will probably keep them in utter darkness and ignorance of the real character of this movement for a long time to come. Pray, friend Partridge, what do you really know of the [illegible] purposes, principles, sought to be [illegible] Spirit-friends, by that simple yet wonderful mechanism [illegible] about so much, I feel bound in all charity and [illegible] to say, as do the Digger Indians in [illegible] of the principles of the electro-magnetic telegraph [illegible] Although I may be thought arrogant [illegible] I venture the assertion, that neither you, [illegible] monds, Dr. Gray or Dr. Hallock, or [illegible] voted one patient hour to a candid examination of the [illegible] I believe you to be just as ignorant of its real claims, [illegible] belief and confidence, as are the great mass of [illegible] the merits of Spiritualism proper, and it [illegible] pursue the identical course of treatment [illegible] do toward you, when invited to investigate [illegible] very conveniently and phenomenally [illegible] as ridiculous and absurd in the extreme, [illegible] "[illegible] Movement" [illegible]

Let me, however, assure you that the "Mover" is not dead, nor is it banished to the "modern Babel to rise no more," as you so forcibly assert. True, a ruthless mob, in sympathy with [illegible] and the press and pulpit generally, did destroy some portions of the gross material structure of the external shell, but the spirit still lives, and, I trust, will before many days be reconstructed to the no small chagrin and disgust of all such who, like those in a former age, actuated by a like feeling, would thrust out the eyes of one who persistently declared, "it moves still." What, Sir, you can, by ridicule and denunciation and hatred of light and truth, stop the sun, moon, and stars, and the bright galaxy of the heavens in their beautiful and wonderful rounds—or say to the heart, cease thy pulse and constant work—then, and not till then, can you, or the press, or the pulpit, stop the unfoldment of the same beautiful laws and principles in the latest and greatly misunderstood "Electro Motor." No wonder I am led to exclaim, as I witness these manifestations of ignorance and intolerance in my day, that further attempts in the past, to reveal to man the existence and use of God's external laws, received naught but opposition from an unappreciative world; but it might be reasonably hoped and expected that those who are laboring in a similar cause, and are writhing under similar treatment from the outside world, would exercise a little more charity and forbearance toward co-laborers; but alas! alas! it is not so.

While these remarks might be very profitably extended, I will forbear, simply calling your attention very briefly to the objects designed by our Spirit-friends in the construction of the "Mover." Such as wish a particular and very able exposition of the same, are invited to examine the *Educator*. I will let our Spirit-friends speak for themselves:

"When a full and thorough knowledge of man has been obtained—when the laws of motion, as exhibited in man, are discovered, then mechanism may be constructed which shall perform the various offices which are exhibited by and through the human structure."

In undertaking a labor of this novel character, it was expected by its projectors, that difficulties would appear; that obstacles would be thrown in the way; that superstition and bigotry would treat such efforts with scorn and contempt. Yet a few intelligent electricians, able physiologists, thorough mechanists, and critical mineralogists, determined to combine and concentrate their efforts, with a view of constructing a rude model which would help to fasten the thought in a few of the minds of earth's children. Labors were commenced; difficulties were encountered, through much struggle, many trials, and great sorrow, on the part of a few persons; but to the great joy of the people dwelling in the Spirit-life at different stages, motion was exhibited.

Reaching a point of such immense moment, and through such instrumentalities as from time to time could be commanded, that rude mechanism was purposely separated, packed, transported to a distant location, rearranged, and the same phenomenon was then and there exhibited; namely, "motion."

And who shall say that the hour has not come to make an effort to comprehend the laws of motion as exhibited in the various kingdoms, especially in the climax of Nature—man? Mechanisms can be constructed in harmony with the human body, and then their effects will become self-supporting, simply remunerative; then men will be made to rejoice, and the hearts of the true and good will feel that peace which comes of walking by faith, when in the nature of things sight could not be enjoyed.

As I before remarked that "motion" was stopped by a ruthless mob, still, in due time, the mechanism will be re-arranged, and greatly enlarged and improved, and other mechanisms will be constructed for the illustration of other important principles, as fast as individuals and means can be commanded.

And let me assure you, Sir, that the "Union Movement" is of a moral, social, religious and spiritual character; that it is no farce, no child's play; it is ideized by high and pure Spirit-intelligences, and "they ask of earth's children candor and intelligence, and they expect co-operation on the part of the benevolent and good." Those of us now laboring in co-operation with the Spirit-friends may see but little accomplished in our day; but other others, more worthy and better fitted for so great a work, will arise and take our places when we have passed on, we have no doubt. In the meantime, we hope to be faithful and true to the light given us, and trust that no amount of opposition or ridicule will or can deter us from doing well the work assigned us.

[illegible]

[illegible] Spirit-friends, may be kept in the world. Mr. Spear, as you know, is a man of [illegible] "constitutional timidness" we write above this. I am confident that he has honestly the purpose and desire to resist the influences of our persecutors in Spirit-life who would compass him, and seeing the future conditions not only as their intelligence and wisdom, but also in their goodness and purity, he has no disposition to act counter to their will; he feels that in yielding to them, he is obeying the behests of heaven; and as in the past, so now, his requirements are to him a law, that as in the past, while laboring for the prisoner, he was approved not only by his own conscience, but by the wise and good, so now, while unjustly opposed, he knows that the day is not distant when the wise and good, and, above all, his Heavenly Father, will say to him, "Well done, good and faithful servant."

If he left temporarily his family, it was because he felt he must, and not because he desired to. Ah, friend Partridge, if you knew the pain and suffering of that good man, because of the destitution of his family, you would be very slow to add another drop to the cup of anguish which he is made to drink in his honest purpose to do his entire duty to God and man. Spare him, I pray you, in the future—the world does not comprehend him, as they did not our Great Teacher before him. He lays no claim to authorship or leadership in this movement, but on the contrary utterly repudiates all such claim. His friends know, his friends know, and we would all others know, would they but investigate, that he is utterly incompetent for such a work. I therefore respectfully ask you never to designate it as a Spear Movement. Our Spirit-friends have designated it as the "Association of Movements;" therefore, in deference to them, let it henceforth be known only by that appellation.

But, Sir, I am aware that I am keeping back from the main question, "the exciting topic," which probably called forth your "grave and serious reflection;" but I have time to write no farther. Next week, should business matters permit, I will give every attention to it.

[illegible]

OUR MISSION ON EARTH.

BY E. V. [illegible]

"Why stand ye here all the day idle?"

O do not disturb the repose of the dead,
Nor impose on mature sweet rest their heads.
Behold, the pure spirit has come and fled
To [illegible]

Then call not thy brother again to this earth
But follow his footprints of virtue and peace
So shalt thou repose in thy spirit-home [illegible]
And reap the good seed with an simple increase.

Look around then, my brother, here's work to be done
And here is thy mission on this rolling sphere;
In toils and in struggles the prize must be won.
Then up for the conflict and perish all fear.

First in those over whom the change must be wrought,
And every, friend, and a [illegible] care,
With servile opinions be banished from thought,
While honor, and freedom and truth enter there.

All malice, and hatred and ignoble pride,
And base love contempt for the humble and poor,
And haughty dominion must be laid aside
For that which is simple, and gentle and pure.

Whatever denotes or detains the mind—
More material pleasures, and mind-killing drink—
These other must banish, or keep in control,
To give them a full and harmonious growth.

Then look out around, see what there can be
Among the sad children of sorrow and woe;
The loveliest in charity is appealing to you,
Or even on him by good blessing bestow.

The sons of land freedom, in want and despair,
And dwarfed in their spirits by oppressed toil,
Are pleading for kindness, at least for a prayer,
Though chained to their doom as the serf to the soil.

There live we from home, a wandering this earth
There minds unprotected by wealth or high birth
Whose beauties are marred around and them at birth,
Are yearning for hearts that are noble and good.

O, weep not their kindness, their vain, [illegible] youth,
Their faith and affections are prone for thy love;
Their fate is thy fate, and their virtue thy truth
And angels will weep at such blasphemed cost!

A secret that can not be shared should not be imparted, any more than the spirit of gladness ought to shrivel itself beneath the sacred pall of affection.

An accomplished young lady from Alleghany, Va., was lately baptized recently in the river Jordan, by Dr. James T. Barclay, missionary in Jerusalem.

ABOUT THOSE BOXES.

[illegible]

Mr. Partridge, Dear Sir—I have recently read [illegible] in your columns relative to the removal of the bones of a human skeleton from Rockford to Boston. I am [illegible] the bones of the [illegible] were [illegible] and contained a part [illegible] and which [illegible] with the whole combination and so modern, might not be disposed to doubt. Yet as there are many thousands of your readers who do not know either of the persons referred to, and upon whose authority they are called to question the necessary, would it not be well [illegible] nothing too much, in order to confirm the truth of these [illegible] manifestations to the world, that a more thorough investigation of the matter be given into by Dr. Orton, Dr. [illegible] and the other gentlemen concerned, or that the present way be rendered so to the fact that the bones of the globally presented at different places and times are actually coming from where they were deposited at Rockford.

If the number and character of these bones should appear, it would be a confirmation not easily to be overcome by our opponents, and would do more toward establishing the great truth of Spirit intercourse than any amount of mere speculation on the subject.

[illegible] by Spirits or mediums, should it not be known and [illegible] these bones are deposited at Rockford, and what [illegible] be had to them, as [illegible] more explicit than has [illegible] interesting and satisfactory [illegible].

We have so many things given through the papers, [illegible] the manifestations of truth, yet comparatively proven to be [illegible] I think what comes through those who may be deemed [illegible] in the movement, should be based upon evidence of the most irrefragable kind, that it is the [illegible] shown it.

It appears to me that what I have suggested in regard to the confirmation of this matter is not so difficult but that it may be accomplished, and the results given to the public through the TELEGRAPH. In the hope that something more satisfactory may be given, I subscribe myself [illegible]

GOOD AND EVIL COMPARATIVE.

Mr. Editor Partridge:—When I look around and see the lives so perfectly adapted to the end they exist, the laws so perfectly adapted for doing the duties for which they are designed, and all nature one perfect system of natural [illegible], I am convinced that the originative intelligence, or prime cause of all things, must be wise and good. We can not discover any part in the universe where the intelligence is wanting, but everywhere even in the microscopic world, we find it displayed.

If the Great Spirit is wise and good, pervades all things, I would ask my brethren how it is possible for anything but good to be developed. For since I consider the Great Spirit is progressing or working continually towards perfection, nature may assume higher forms of life, and all forms and manifestations of life are good, however evil they may appear to us. We look upon our brother, and think how evil, because he is where we would be if we were in his circumstances, and had the same organization or degree of progression. We can look back upon our past life, and condemn our folly, think if we lived our time over again we would be wise and act entirely different. I do not think so. If we could be given our life to live over again, with the same surrounding circumstances, our manifestations would be the same. I maintain that also that all is right—that everything is as perfect as its age and circumstances can make it. Today we think we are tolerably good, and we look upon the savage who eats human flesh, and murders, it is a warning to us that the future may look down on us with equal horror and disgust for eating the flesh of animals. And so on through eternity, mankind will ever be improving, ever progressing.

I think that the design of the Great Spirit is the good and happiness of all, and that this, therefore, will not fail to be carried out in many of its parts. In the great future we may all look back upon the past, and see at a glance that what we thought evil was one of the most important wheels in the vast machinery [illegible] strong about a [illegible]

P[illegible], Mass., [illegible] 18, 1858

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, DECEMBER 11, 1858

DEATH OF ROBERT OWEN.

Arrives from Europe since the issue of our last week's paper, bring intelligence of the death of Robert Owen, the illustrious Reformer, which took place on the evening of the 17th ult. Although unsuccessful in the chief aim of his life, Mr Owen has succeeded in making a mark upon his age which will not soon be obliterated, and it is due to the man and to his works that a brief sketch of his life and projects should here be put on record.

Mr Owen was born in Wales in the year 1771, and was consequently in his 88th year when he died. On growing up to manhood he engaged in the manufacture of cotton, and was instrumental in introducing the machinery of Arkwright, which was the commencement of the fame before great in that branch of business. He was subsequently induced to remove to Lanark in Scotland, where Arkwright had founded a number of factories in connection with Dale. He subsequently married the daughter of the former gentleman, and was by him taken into partnership. His first act looking to the amelioration of human conditions, was, in connection with his father-in-law, to introduce a system of relief in regard to the dwelling houses of the laboring classes, the reduction of their hours of labor, the education of their children, etc., which became quite celebrated as well as to attract the attention of philanthropists and statesmen in all parts of the world.

Among those whose favorable regards were attracted to Owen's schemes and arrangements, was the late Duke of Kent, the father of the present Queen of England, and to oblige him he did—even, for a time, the aristocracy and clergy of England were extensively enlisted in favor of the projects of the new reformer; but when Mr Owen subsequently promulgated his views and more radical reforms of human life, and that all a man is, either of good or evil, is made by his surrounding circumstances and natural laws, he, of course, met with the opposition from that quarter.

The truth, however, which Mr Owen's theory involved, was still sent to commend it to the attention of sovereigns and statesmen of different countries, who perceived that its errors might be eliminated and excluded as no necessary part of the philosophical system itself. He was invited to make a journey to France, and was consulted by the King and other rulers of that country, in regard to the establishment and management of model villages. He was also in terms of intimacy with the King of France. In visiting and consulting with crowned heads, in crossing and recrossing the Atlantic, and consulting with Presidents of the United States, in lecturing and writing for the newspapers, in exposition of his system of social philosophy, etc., Mr Owen actually led a most active life, being enabled to devote himself successfully to those benevolent objects by the ample fortune which he had previously realized from his extensive manufacturing operations.

In the year 1825, Mr Owen purchased New Harmony in Indiana, which was then owned by a band of German Social Reformers, and with the assistance of his son, Robert Dale Owen, established an experiment there to test the practical working of his system. It ended, however, in a total failure, though the negative results are by no means without importance in connection to the speculations on social life. It is no part of our present purpose to criticise the notions of Mr Owen's plans and philosophy, though we think some of his views worthy of the failure at New Harmony might be assigned.

Undaunted by the disappointment, Mr Owen continued to propagate his peculiar socialistic philosophy with undiminished zeal, to the end of his life. Within the last few or two years, however, much of his previous materialism and atheism was thought away by his becoming acquainted with the facts and philosophy of Spiritualism. After submitting to the proper tests and investigations, he became a firm believer in the reality of the phenomena, and never afterward ceased to bear testimony to their reality.

The last days of Mr Owen appear to have been peaceful, and his death a happy one. His son, Robert Dale Owen, who was by his bedside at the time of his decease, writes to a friend, under date of November 17, describing the closing scene as follows:

"It is all over. My dear father passed away this morning at a quarter before seven, and passed away so gently and quietly as if he had been falling asleep. There was not the least struggle, not a contraction of a limb or muscle, not an expression of pain on his face. His breathing gradually became slower and slower, until at last it ceased so imperceptibly that even as I held his hand, I could scarcely tell the moment when he no longer breathed. His last words, distinctly pronounced, about twenty minutes before his death, were: 'Relief has come.' About half an hour before, he said: 'Very easy and comfortable.'"

There have been many men of stronger minds than Mr. Owen, but few who possessed more benevolent hearts.

THE COUNCIL OF NICE AGAIN.

We are requested by a correspondent (M. C. H., of Paterson, N. Y.) to state what we know concerning the existence of any historical authority for the extensively-published and extensively-believed "clairvoyant revelation" in respect to the collection, and selection, by the Council of Nice, of the books now constituting the Bible, and the decision of that Council, by vote, that these books should constitute the Canonical Scriptures, to the exclusion of "many other worthy manuscripts." On this same question we had occasion to speak before, in several instances, some two or three years since; and the revival of the inquiry again (as it will doubtless be revived in the future) shows the inveterateness of the poison which erroneous statements will sometimes instill into the public mind, which, in many of its diverse ramifications, is inaccessible to the antidote of counter-testimonies.

We will, therefore, say again, that so far as history can prove a negative, it is unanimous enough fully to contradict the assertions of the clairvoyant authority, if such it may be called, on which it has come to be believed by many Spiritualists that the Council of Nice had anything to do with the compilation of the Scriptures; and so far as our correspondent reports to us the declarations on this subject by Prof. Fisk of the Canton Theological School, they seem to be correct. If our correspondent will read any or all of the ecclesiastical histories on the subject of the Council of Nice, he will find them perfectly uniform in the statement that the Council was called by the Emperor Constantine in the year 325, for the great and prominent purpose of reconciling and adjudicating upon the heretical teachings of Arius. This accordingly, constituted the chief theme of their deliberations, though after the matter had been disposed of some other subjects were discussed, and Canons were passed concerning them; but there is not a syllable in the history of the proceedings of the Council, nor in any contemporary or subsequent history, to express, or even in the remotest way to imply, that the question what books should constitute the Canonical Scriptures was even thought of by the Council of Nice. Indeed, every person who has a competent knowledge of early ecclesiastical history, and with the writings of the Fathers, knows that the catalogue of sacred books as we now have it, was received, by common consent, in the Church long before the Council of Nice, with some slight exceptions of opinion, it is true, concerning the authorship of the Epistle to the Hebrews, the Second Epistle of Peter, the Epistle of Jude, and the Revelation of St. John.

The only semblance of authority, so far as we have been able to discover, for the supposition that the Council of Nice made the books that should constitute the sacred canon, a subject of deliberation, is that found in a declaration quoted by Robert Taylor in his "Diegesis," from one Dupin, an obscure writer of a long subsequent age, to the effect that at the said Council, they placed all the books claiming a divine authority indiscriminately under the Communion table, and prayed that the genuine ones might rise, without hands, to the top of the table, and that the rest should remain where they were; and that the books of our present Scriptures accordingly arose. But it is to be recollected that this statement had its birth in the age of monkish fictions, and its own intrinsic nature unmistakably stamps it as a silly fabrication. Hence it is of no authority whatever.

We believe in clairvoyance, and that it is the means, sometimes, of unintentionally revealing facts and truths which lie concealed from the external senses and the ordinary reasoning faculties; but after reading [illegible] of clairvoyant expeditions, the [illegible] market, etc., in which [illegible] power have been involved, [illegible] cry for those who would have the [illegible] the present form of the Bible, to look [illegible] corroborative evidence of *anything* that clairvoyance [illegible] that question, *whatever* may be the impact of [illegible] If, however, any one should still choose to take the [illegible] assertion of the prince of clairvoyants on this subject, in [illegible] the uniform negative testimony of antiquity, and in defiance of apparent impossibilities, all we can say is, *so be it.*

MR. HIGGINSON AT DODWORTH'S ACADEMY.

Rev. Thomas Wentworth Higginson lectured at Dodworth's Academy last Sunday, morning and evening. We had intended to write out a report of his discourses, for our own columns, but have subsequently concluded that it would be better in some respects, to avail ourselves of the somewhat copious notes of his sayings which appeared in the *Tribune* of Monday morning, as these will not only give our readers a fair representation of the discourses, but will also serve to show the candor of an outside publication in exhibiting to its readers some of the weaknesses and strong points of an unpopular theme. We had other matter prepared for the space which this will occupy, but have concluded to lay it over till our next, in order to give place to this interesting report while the public attention is drawn in that direction.

In the morning Mr. H. spoke on the theory, in the evening on the facts, of Spiritualism. The *Tribune's* report is as follows:

He commenced, (in the morning,) by remarking upon the family of the ordinary objections to Spiritualism. They say that it makes men insane; but for one so affected, ten are made truly sane. They say that the utterances through mediums are poor and weak. How should they be otherwise? The answers are as good as the questions. No great discovery is brought to perfection in one year or two. Spiritualism is a bleak and barren pasture! What, then, must be the condition of that over the fences of which the sheep and lambs are constantly leaping, into this bleakness and barrenness?

In the course of his remarks on the insufficiency of the prevailing belief, or nonbelief, the speaker told a story of Harriet Beecher Stowe and one of her little girls, which is noteworthy. The little girl, he said, came to her mother one day, and asked her if it was ever right to get angry? "Oh no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "Oh, that is another thing; he is obliged to be angry." "What, God *obliged!* I thought he couldn't be obliged to do anything." "Yes, he is, according to his holy law; you will understand it when you get older, you must wait till then." The little child wanted an answer; then she was quiet and thoughtful for a minute, and then, with a bright look, she said, "O, mother, I understand it now; it's because God isn't a Christian."

Mr. Higginson proceeded to discuss spiritual communications. The progress of our age was remarkable for the quality of its facts. From the discovery by Galileo of the pressure of the atmosphere, how far had we advanced! What a step to dream from the brute muscle of the horse! Then the imponderables—electricity, magnetism, and their combinations and applications; then the discovery of a human power akin to this, a spiritual electricity—the power of man over man, of mind over mind. As the earlier steps had ignored visible matter for invisible, then the invisible forces for the imponderable, to now the imponderable forces themselves, seemed little compared to this new spiritual or semi-spiritual agency. All this led to the development of new capacities and new powers; all these things were remarkable, not for the quantity of new knowledge attained, but for its quality; not for the fact that we had more power than before, but that it was still carrying us up into a higher and higher region, where it seemed as though the very heavens would be scaled, and as though at last we might touch the divinest souls. Thus high the aspiration of man ranged when the answer was given; a new and a wonderful knowledge came, not a thing exceptional, out of the range of all previous tendencies of thought, but crowning all previous tendencies. He could very well understand how multitudes could see but little evidence for the existence of spiritual communication even now after all the facts we had had; but he did not understand how there could be a single person in the least acquainted with the progress of thought for the last fifty years, who did not see that everything was pointing in that direction; and if all present Spiritualism should prove a dream, the conclusion probably would be the same, that we were just on the eve of the discovery, and that if we had not yet reached it, we should come to it soon.

Of course there would be persons who could not go on, but must stop at some given point; there would be persons who would not believe in anything which they could not see or feel; they believed in the sun because it blinds their hats off; they had begun to believe in steam, especially if they had one on an explosion, and some of them had a firm faith in electromagnetism, although many did not believe that a telegraphic communication had ever come away from the other side of the Atlantic, and suggested that the messages of Queen Victoria and

Proud of Buchanan were pleasant fictions. We rarely found a man now-a-days, who did not believe that the earth revolved around the sun, but we found many who did not believe that there was such a thing as magnetic power or clairvoyance, which was just as certain. We must be cautious, but it was one thing to be cautious in receiving a new fact, and another thing to be incredulous as to the possibility of its happening. He supposed that there was no fact so absolutely momentous to the human soul as the personal conviction of immortality. All the suffering from all other causes which existed on earth put together, were not equal to the suffering which proceeded even now from doubts and anxieties on the subject of immortality. Although it had been his duty to sympathize with the sorrowing and to search out the suffering, he had never seen any grief worth naming, which had not this element in it. And although the habitual tone of religious thought in the churches was favorable to happiness in this respect, it was certain that the exceptions were large enough to constitute a fearful body of human doubts and suffering, and that those who believed in immortality were often greater sufferers than those who disbelieved it. He met, a day or two ago, in a religious pamphlet, a quotation from an early writer, describing his hopes, doubts and fears about immortality. This, the editor said, was the result of Paganism. But as he read it, he recognized step by step, and point by point, just the same sorrows, and doubts, and distress, that he had laid before him again and again, by the children of Christian families, and there was not a point of dread or suffering in it, which he could not have matched by personal confidences to himself in years past, from those who had been trained in Sunday schools, and had even found their way at last into pulpits.

He had set beside death in various shapes, and the worst sorrows he had ever seen to accompany it in the dying or the survivor, had been in Christian households, and among Christian church-members. The sources might fear death, but the clergy made it much more fearful. It had done more to root out the natural faith, to drive away the instinctive hope in immortality, than could be met and conquered on the other side by treatises on the resurrection of Jesus, though they be accumulated until they fill the Astor Library. The church had tried to kill the natural faith in immortality, and substitute the historical one, and the result had been more disastrous than all the sneers, hopeless, faithless shrieks of all the self-styled atheists in Christendom. Mr. Higginson gave a graphic description of the depression which weighed down everybody about a Christian funeral, and the effect which it had upon him, and the wonderfully different effect which was produced by a funeral in a family of Spiritualists. When a person had had that experience, he said, it was hard to convince him that the work of Spiritualism was anything but a blessed one. The more important these results were, the more important it was that they should be attained by all.

Spiritualism rested, after all, upon certain facts, and these facts must be thoroughly verified. There were few forms of Spiritualism which furnished absolute evidence. The experience of most public speakers as to the effect produced upon their efforts, by occasions and audiences, by circumstances, influences and atmospheres, would render them slow to believe there was any positive argument to be found upon speaking mediumship in favor of direct spiritual communication; because every where new spheres of knowledge had been introduced, and he had known very rare instances of that. Even the most eloquent of speaking mediums, Mrs. Hatch, was not infallible in her statements of facts beyond the reach of her normal faculties. And instances had been known of persons as well qualified as she to grapple on the instant with a question, to arrange it, to systematize it, to state it, as admirably as she could, and that without the slightest claim to Spiritualism. However great was the probability that she spoke under spiritual guidance, yet there could be no absolute demonstration of such guidance. We know too little of the range of human powers, conscious or unconscious, to be sure of what was and what was not our own. Nor did he attribute undue force to arguments derived from physical manifestations. Were the machine before him, or the building in which he was, at his command to take a flight into the air, neither would afford the slightest absolute proof of Spiritualism. Spiritualism might be the probable solution, but nothing more.

But the evidence of spiritual power outside of one's self came in where an answering intelligence was made manifest; no sooner. When, unconsciously to me, without power of control on my part, the medium or the house gives evidence for intelligence apart from mine, answering to mine, communicating with mine, as one mind with another in a human form, then the evidence comes in, and comes in irresistible. Mr. Higginson asked what better statement of it than that of the eminent opponent of Spiritualism, M. Agassiz. In his great book, while arguing for a deity, he said: "Wherever there is a manifestation of intelligence, there is absolute evidence of intellect, from which these manifestations of intelligence proceed." It was the old story of the automaton chess-player; machinery would account for to-day, but there is that would move, the little man that would turn round easily, the flute player that played on his flute and the small creation of Mozart that would leave itself, but as soon as a second move had been made in a game of chess we knew that there must be a man inside, for we had the answer of the answering intelligence. To the eye, the placing of the second piece was not stronger than the first; but to the mind it was the step from matter to intellect. So the simplest form of intelligent communication through the direction of a table, carefully tested, was better evidence to him of the spiritual agency than the eloquence of all the spiritual mediums that ever thrilled the world, or all the physical power that ever answered ready to move it. It was mind against matter. Now we had to account whether the answering intelligence told the truth. For an hour he had had, while sitting with a medium two currents of conversation run side by side with two different professed spiritual beings, different styles of words, different methods of communication, and different individualities, so far as he could judge. One of them was a being whom he knew to be in the spiritual world, and this told nothing but truth; the other nothing but lies, and most ingenious lies they were. He was a good deal more puzzled and bewildered and entertained by the false one than the true one. His mind was the same, the medium the same. The medium was absolutely ignorant of the circumstances of the case, and did not discover until the end that one was not as true as the other. And yet he endeavored to say that the evidence of an existence outside of himself was just as good for the false one as for the true one. The proof of spirit which demanded only the evidence of an intelligence apart from himself and from the medium. The character of that intelligence for veracity had nothing to do with the argument.

EVERYBODY'S MEDIUM.

Mr. Higginson, in the evening, said that he could in some no general class of methods of spiritual intercourse which was not represented in the facts of Spiritualism. He supposed that there had been so many hard-headed skeptics, so many close questioning, scientific men. Generally the heads were not hard enough, and the questionings not close enough. After hundreds of thousands of facts, extending over eight years, during which time three out of every four who had fairly investigated it, had become convinced to it, and it was found that it might have a majority in the next Congress, the burden of proof might fairly be presumed to rest on the other side. During the time fifty thousand mediums had been continually tested by the hardest skeptics. When the first public investigation was held in Rochester, one man bet a hat that he could in half an hour's private investigation find out the trick, and they put him on the Investigating Committee; another that he would jump over Genesee Falls if he did not expose it, and they put him on. They made the investigation; one of them paid his bet; the other did not; but both had ever since acknowledged the truth of Spiritualism. It was no easy thing to cheat a medium; it was easy for the Spiritualist; as if he would ever have been such without them. It was easy for them to be deceived in some things, but they could not be deceived into conversation by the rapping. Every deceiving medium of this kind was a wretch for so playing upon the sympathies of human nature. Now there were at least twenty-five thousand persons in the country who, if this were all deception, were the foulest and blackest deceivers. They were our brothers and sisters, some times in blood, always in humanity. What could be the motive for deception—money? Of the twenty-five thousand, how many had made money out of it? For every one that had, ten had lost. Was it conceivable that men and women would injure themselves and their fame for the love of continuing lies? Was human nature with them so totally depraved that they would not do the good action of exposing it even for money?

He would give his hundred dollars to any one who would sustain him fifteen minutes' conversation by trick or machinery proof against such tests as he employed with mediums. He would advise any one who would believe in Spiritualism to go to any person, if they could find one, who professed to expose Spiritualism. The men who made it their business to expose it would be able to disprove it if it could be disproved. It was of little use to detail facts; we must see for ourselves. We could hardly believe our own eyes. When he heard a guitar play without hands (which he saw it in broad daylight), any tune that he called for, he thought it would be just as strange if he should hear it again as it was the first time. The widow of Hon. John Davis, herself the wife of America's most eminent historian, had told him that, while sitting in a large parlor (her own) with two other ladies, and the medium only in the room, she and they saw a wooden pencil rise on a table in the center of the room, near which was entirely; saw the pencil rise and write an intelligent communication addressed to her. What an immense number of facts had come through these twenty-five thousand mediums, greater and less than this! There were countless millions of these facts piled up to the merriment of academies and scientific men, but some day the man would come who should discover the law of them. Would any law explain, he trusted that they would find evidence of an intelligence, and that they would then agree with the argument which Mr. Agassiz derived from it. But after all the best evidence which Spiritualists could show that their faith was an advance was some practical goodness in their lives. Long ago, in this country, Jefferson and Hamilton and Burr entertained the highest traitor of intellectual religion. But they destroyed the effects of their teaching by the immoralities of their private lives. The world could not be reformed by letting some little more truth upon it. It was love, and not truth, life, and not light, which made men really better. Mr. Higginson closed with prayer.

FOREIGN SPIRITUALISTIC ITEMS.

[illegible]

Some of the Spiritualists of Paris appear to be in a quandary as to what they shall believe of the various and conflicting assertions of Spirits concerning the fate of the soul after the death of the body. The several Spiritualists are, according to the peculiarities of each, always attended by "Spirits of a superior order," who are particularly qualified to teach them the exact truth concerning the theme of their inquiries; but it is unfortunately discovered that their announcements to the different inquirers are often totally different, and sometimes diametrically contradictory. A fact that finds solution in the hypothesis of diverse or strong gradations in the intelligence and morality of Spirits, corresponding to the diverse moral and intellectual states characterizing men in this life, seems to give as much perplexity to our Italian friends as it does to many an Atlantic investigator. "The Spirits of Allan Kardek's circle," remarks the *Journal du Magnétisme*, "are partisans of the metempsychosis, those of Amorous entirely repute that theory, and maintain that the soul, once disengaged from the body, will no more be condemned to transmigrate to material existence, but that it will pass through certain stations of spiritual spheres, until it arrives at the angelic state. Other Spirits are simply Catholics, Protestants, Swedenborgians, Materialists, Mahommedans, etc. These Spirits are unable to make us understand who they are, which fact might leave us in doubt whether they know themselves. Besides this, they make war with each other. The Kardek Spirits protest that those of Mr. Barthet's circle, at New Orleans, are trifling and lying Spirits, who impudently assume the most respectable names," and the American Spirits generally, it is said, are not to find no shuddering the jargon of infamously.

In order to elicit some points of certainty out of these contradictory teachings and assertions, the *Revue Spiritualiste* proposes to consider a central diary, the kind of academy of Spiritualism, whose duty it shall be to propose questions on the subjects of Cosmogony, Geology, Psychology, etc., and collect the responses, weigh them, and declare, with subsequent and more thorough and mature reflection, the law which they make manifest. The *Revue Spiritualiste*, and which, beside embracing in itself the characteristics of truth, will have the advantage of being most accordant with the general teachings of the Spirits."

The proposition, worthy the careful and rational intent which it indicates in the French philosophical mind, might afford a practicable hint to Spiritualists in this country, were not the tendency to disintegration and extreme individualization among Spiritualists on this side of the water, so great as to preclude all possibility of getting a general Convention of investigators that would be sufficiently free from positive ism and individual prejudgement, to render unity of conclusions possible. The phenomenon of unanimity in Spirit-dictation, however, is we think, in a fair way to solve itself to universal satisfaction, and we doubt not, that, after all, this is the better way to obtain a final solution.

A STRANGE CASE OF MESMERISM.

The *Journal du Magnétisme* reports from *La Patrie* of October 6, a curious case of somnambulism, of which the following are the condensed particulars. A young Swede fell in love with a fair damsel of his own neighborhood, and desired to marry her; but the father of the girl objected to the match on account of the poverty of the suitor. Mademoiselle said to her lover, "Go quick to Paris, get rich, and come back, and I will wait for you." Accordingly, the young man immediately set out for Paris, but on his way stopped at Hamburg, where he spent fifteen days. He knew nothing of playing at the gaming tables, and had never risked a bet in that way; but by unusually playing and winning were-wise stakes, he amassed three hundred thousand francs during his short stay in that city. The secret manner was thus: Every evening, he returned early to his lodgings, and being fatigued by his walks during the day, he would go to bed and fall immediately asleep. Then he would rise in his sleep, dress himself, and go to the gaming saloon, and by playing for a short time, would win twenty thousand francs. Then he would return to his lodgings, put his money in a leather-trunk, and go to bed. Thus he continued nightly, and at the end of fifteen days he had three hundred thousand francs. On the sixteenth day, a young man to whose company he had joined himself, spoke to him of his great fortune at the play.

"I," said the Swede, "I never played in my life."

"Ah, but you did," said the other; "and you have been every night."

"I assure I did not."

"But I assure you you did," said the other.

The discussion became warm, when, indeed, the matter was explained; they returned to the room of the Swede, and found the three hundred thousand francs in the drawer of his bureau.

He was a somnambulist and had played in his sleep. He had arrived in Paris the day before the [illegible] appeared. He proposed to return to Sweden, nearly broke, bring his back to Paris, and spend the winter.

SUGGESTIONS AS TO SPIRIT POSSESSION.

[illegible]

I am acquainted [illegible] Spirit [illegible]

[illegible]

"The Spirit Messenger" [illegible]

[illegible]

I am, as you are [illegible]

[illegible]

My opinion [illegible]

[illegible]

FACTS AND EXPERIENCES.

St. Louis, Mo., November 18, [illegible]

Charles Partridge, Esq.:

Dear Sir—[illegible] The following came through Dr. Redman [illegible]

[illegible] "look for your brother." [illegible]

Over six years since in St. Louis, in the city, in a family of [illegible]

[illegible]

The father of the [illegible] four years after the above [illegible] occurred, left this for the life in the next sphere. The [illegible]

I have many [illegible] facts [illegible] having been [illegible] six years [illegible] As these facts are only such [illegible] I abstain from detailing any of them to you.

The subject of evil Spirits seems to occupy the attention of the Conference. [illegible]

[illegible]

I had, on [illegible]

[illegible]

Before I [illegible] word on Friend Coan. [illegible] after his being as he has, with Mrs. Coan, he has failed [illegible] evidence of intelligence through the raps other than [illegible] is in the mind of some persons present." [illegible]

Yours for the truth, [illegible]

TESTS—A SPIRIT CURE.

Eagle City, [illegible]

Mr. Charles Partridge:

Dear Sir—I attended a circle at Oak Creek, in [illegible] Co., on the 2d inst., where there were tipping, writing and trance mediums. The circle met at the house of John W. [illegible] [illegible] and I asked mentally if my sister was present, when the name of my brother, who died before I was born, was spelled out. [illegible] There was but one person in the house that knew me, and not one [illegible] ever knew that I had a brother in the spirit land. [illegible]

After some other [illegible] manifestations with the tipping and writing, Mr. [illegible] [illegible]

[illegible] They have one [illegible] medium—a little boy [illegible] His eloquence and manly language surprises [illegible] and confounds his opponents.

From the best information I can get, the cause is [illegible] and growing faster than any two, if not faster [illegible] churches in Oregon. Spiritual books are [illegible] circulating demand.

I will here mention a case of [illegible]

[illegible]

[illegible]

[illegible]

THE DAILY MORAL WORLD—THE NEWS

[illegible]

[illegible]

[illegible]

"My young friend, I have no revengeful feelings to gratify in this matter; but you have been very imprudent. Your manner, had it been thus to a stranger, would have been very injurious to the interests of the company. I might tell them of this, but I will not. By doing so I should throw you out of your situation, and you might find it difficult to find another. But in future, remember to be polite to all whom you meet.

"'You cannot judge of a man by a coat he wears;' and even the poorest should be treated with civility. Take up your books, sir. I shall tell no one of what has passed. If you change your course, nothing which has happened to-day shall injure you. Your situation is still continued. Good morning, sir."

The train of cars swept on, as many a train had done before: but within it a lesson had been given and learned, and the purport of the lesson ran somewhat thus—*Don't judge from appearances.*

"ALWAYS FORWARD!"—In the terrible battle of Molino del Rey, which immediately preceded the fall of Mexico, Colonel Graham was ordered up from the reserve to carry a battery, from which a column of American troops had already been repulsed. The gallant eleventh, at their leader's cry of "forward," raised a hurrah, it is said, and dashed ahead. As they dashed along over the bodies of their fallen comrades, the battery opened, tearing their ranks frightfully and obscuring the prospect with smoke. "Forward, forward," cried Colonel Graham. Again the grape and canister came crashing from the Mexican parapets. Six bullets struck the Colonel. Yet still he shouted "forward." At last a seventh shot proved fatal. But as he reeled before he fell, he waved his sword, and cried again, "forward, forward, my word is always forward." His men swept on like a torrent, the story goes, carried the enemy's guns, planted the stars and stripes on the disputed walls. It is possible that those gallant words, "forward, forward, always forward," alone saved the day.

No man knows what dangers he can safely pass, what difficulties he can overcome, what apparent impossibilities he can achieve, until he has thrown himself, heart and soul, into his task, determined to succeed. Would Washington have conquered at Trenton if he had shrunk back at the wildly running ice that threatened to impede his passage of the Delaware? Would Napoleon have been victorious at Arcola if he had stopped, despairing, on the hither side of that awful bridge? Would Wellington have won at Waterloo if he had not said, when the French skirmishers swept around him like a whirlwind, so that he had to throw himself into a square for personal protection, "hard pounding this, gentlemen, but we will see who can pound the longest?" A strong will, believe me is often better than intellect itself. There is a talisman in "forward, always forward."

Often in life there occur crises when everything conspires to dishearten us. The nervous system itself becomes worn out by the severe tensions to which it has been subjected, a morbid state of feeling ensues; the poor, half-drowned swimmer is about to give up in despair. That is just the time to say to oneself "forward, always forward." To triumph under smooth skies and when the wind is fair is no honor. It is the tempest that proves who is strong hearted. Had Col. Graham in that terrific rush at Molino del Rey, thought only of the defeat which had preceded his attack, he would have failed in the assault; the works would have remained unconquered: Mexico, perhaps, would not have fallen. It was the "forward, forward, always forward," ringing in the soldiers' ears, that carried them on its hurricane of high-hearted courage up to the muzzles of the enemy's guns, over the parapet, triumphant into the fort. Never despair. Forward. Ay! always forward!—*Baltimore Sun.*

VISIT TO A POWDER MAGAZINE.—The precautions in visiting powder magazines in Europe are greater than in this country, where the "free and equal rights democracy" would hardly submit to such rigid rules as are there enforced. It would be considered quite condescension enough on the part of an American "sovereign," particularly one of the Young America school, to throw away a lighted cigar. He would have to do something more than that, before gratifying his curiosity with a sight of the stores of powder in some of the fortresses on the other side of the water. The *Tribune* gives a case in point. A friend visited a large fortress in the northern part of Holland, and being the son of an old soldier and an artist, in pursuit of objects of interest, to sketch with his pencil, he was permitted to look into the powder-magazine, where more than a hundred thousand pounds of powder were stored. The strong stone building was fenced around with a strong wall, outside of which was a little ante-room, where the applicant for admission entered and rapped upon the wooden door with a wooden knocker, when a little wicket opened upon its wooden hinges, and the keeper showed his visage and demanded his pass. This being all right, he was directed to pull off his boots on the further side of the room, the wooden floor of which was kept free from all possible sign of dirt. Then, after brushing his stockings and dusting all his garments, he was furnished a pair of cloth slippers, and then put through the course of questions that were tied up with "red tape" at the "war office" in the time of his great-grandfather.

"Do you smoke? Then leave your pipe and tobacco, and your flint and steel and tinder."

Each of these articles had to be deposited, separate, so as to be sure that the flint and steel should not by any chance get together, although a hundred feet from the powder, and behind two thick stone walls. Happily our friend had none of these inflammable articles.

"Have you any knife, key or article of steel?" He had, and was required to lay them away carefully in separate places.

"Have you any gold, silver or copper coins?" Fortunately, although a traveling artist, he had some of these needful accompaniments of a traveler. He was required to show what he had, and make a special deposit, without retaining a single red.

"Have you any other piece of metal, flint, glass or mineral of any kind about you? If so, you must leave that behind."

Having gone through with all "the formalities," the door opened upon its noiseless wooden hinges, and the "safe visitor" was permitted to enter the court-yard, which was crossed upon a path of anti-friction material to the wooden door of the magazine, which he entered and walked up and down with noiseless tread between the long rows of powder casks, piled tier on tier, in quantity sufficient to destroy as many lives and as much property as the late great explosion at Havana.

"You are very particular," said the visitor to the keeper, "to avoid all possible chance of accident?"

"We simply obey the rules," he replied.

"How those rules do need amending and adopting to the present age of the world," thought our friend, just at that moment as he drew his handkerchief from his pocket and applied it to his face, more to hide any change of countenance than for any other purpose, at the same time hastily declaring himself fully satisfied with what he had seen, and expressing a wish to retire, and without wasting time, making a decided movement toward the door. "Here," thought he, "under the rules they have directed me of every harmless copper lest I might carelessly drop and upon the floor and ignite a grain of loose powder. They have questioned me, so they did an old Dutch burgomaster a hundred years ago, about my habit of smoking, so as to take away my flint and steel. They have ordered me to empty my pockets of all metallic substances, lest by some possible mischance some of them should ignite. Fortunately they allowed me to retain my cambric handkerchief, and in feeling in my pocket for that, I discovered the box of friction matches that I use to light my cigars with. I think I will retire, resume my coppers and my keys, my watch and finger rings, put on my boots, and give the customary coins to the attendants, and go away quite satisfied that I have conformed to all the rules, and have visited a powder-magazine with a box of friction matches in my pocket. It is all right; but, thank Heaven, I am now on the outside of the outer wall!"

A TURKISH PHILOSOPHER.—In the appendix to the second part of Layard's Nineveh, we find the following letter from a Turkish Cadi, in reply to an application for statistical information regarding the city and province in which the Cadi dwelt:

"My illustrious friend, and joy of my liver! The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and another stows away in the bottom of his ship, that is no business of mine. But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"O my soul! O my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed thee; go in peace.

"Of a truth, thou hast spoken many words; and there is no harm done, for the speaker is one and the listener is another. After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none. We (praise be to God) were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!

"Listen, O my son! There is no wisdom equal unto the belief in God. He created the world; shall we liken ourselves to him in seeking to penetrate the mysteries of his creation? Shall we say, Behold this star spinneth round that star, and this other star with a tail cometh and goeth in so many years? Let it go. He from whose hand it came will direct and guide it.

"But thou wilt say unto me, Stand aside, O man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?

"O my friend! If thou wilt be happy, say, There is no God but God! Do not evil, and thus wilt thou fear neither man nor death; for surely thine hour will come!" "IMAUM ALI TADE."

"The meek in spirit. (El Fakir)

PERSONAL AND SPECIAL NOTICES.

R. P. Ambler at Dodworth's Academy.

Mr. R. P. Ambler will lecture at Dodworth's Academy next Sunday.

☞ Mr. J. M. Sterling has commenced, in this Number the TELEGRAPH, his remarks upon our article in respect to the "Spear Movement" and the "Kinsione Convention," but stops at the very point where we begin to be anxious. He promises to continue his remarks until the "exciting event" shall have been reached and elucidated: and until then any rejoinder we may have to make will be held in reserve.

The Spiritual Age—New Volume.

The *Spiritual Age*, edited by A. E. Newton, S. B. Brittan, and Lewis B. Monroe, will commence a new volume January 1, 1859. No pains will be spared to make the *Age* in all respects a First-class Paper, and to keep up the reputation it has already earned as a journal of the highest moral and literary tone. Beside a current record of all New Curiosities and Startling Phenomena, and articles on Philosophy and Reform from the ablest writers, its columns will be enriched with Entertaining Stories and Sketches, and a Choice Miscellany—thus contributing at the same time to the enjoyment and instruction of the reader. Every Spiritualist should take it. Terms $2 per year in advance. Address *Spiritual Age*, 14 Bromfield-street, Boston, Mass. Money sent, at the risk of the Publisher. 345 6t

Will Lecture.

C. H. Baldwin in a note to us, writes: "I intend taking a tour West, about the middle of January, when I will lecture on the general subject of, or any special questions pertaining to, the spiritual movement if I shall receive calls to do so." We are somewhat acquainted with Mr. Baldwin. He was formerly a Presbyterian minister, but was deposed by his Presbytery *solely* on the charge, he believes "that the departed can and do communicate through media." He has appealed, and the matter is now gone to the General Assembly, to test the question. Is he for that opinion a *heretic?* We commend him to the friends in the West, who can, till he leaves, address him at Napoli, N. Y. The route he will take will depend on his calls. He is authorized to extend the circulation of our paper.—ED.

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Spiritualists and others who are desirous of securing temporary or permanent board in a good, quiet establishment, where the comforts of home may be enjoyed, at very reasonable charges, will find all those desirable advantages at Mr. Levy's, No. 231 West 35th-street, between 8th and 9th Avenue. See advertisement in another page.

Spiritualist Register for 1859.

On or before the first of January, 1859, I shall publish No. 3 of the Spiritualist Register for 1859, a neat pocket companion of thirty-six pages containing Facts for Skeptics and Inquirers, Ancient and Modern Spiritualism—its uses and abuses, Free Love, Reforms, short articles of interest to all, names of Lecturers and Mediums, General statistics of Spiritualists, etc., etc. This little work is an annual, the only one of the kind ever published, and the last number was extensively quoted by the popular press. Will all lecturers, mediums, editors and Spiritualists throughout the country, please report as early as possible. Dealers and others will immediately send their orders with advance payment, as the work will not be sent out on sale, and the edition will be limited to previous orders. Mailed free, five dollars a hundred; fifty for three dollars; fourteen for one dollar; single copies ten cents. Address URIAH CLARK, Auburn, N. Y.

BORN INTO THE SPIRIT-WORLD.

At Handsworth, England, on the 19th of October, 1858, Mr. JOSEPH LUTHER, of Tarrytown, Westchester county, N. Y., aged sixty years. Spiritualist papers please copy.

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Beeswax—Duty 15 ₱ ct. ad val.				
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Bristles—Duty, 4 ₱ ct. ad val.				
Amer. gray and white	31½	a	34	
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Sperm, ₱ lb	40	a	42	
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Adamantine, Star	16	a	—	
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Maracaibo	11½	a	13	
St. Domingo, cash	9½	a	9½	
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Ordinary	—	a	—	
Middling	—	a	—	
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do. extra	5 35	a	6 50	
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Mich. Wis. & Iowa extra	5 00	a	6 00	
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do. extra	5 50	a	6 50	
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do red	—	a	—	
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Barley	72	a	77	
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N. R. in bls. ₱ 100 lb	50	a	60	
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Russia, cl. ₱ ton	150 00	a	160 00	
Do. outshot	175 00	a	180 00	
Manilla, ₱ lb	7½	a	7½	
Sisal	6½	a	7	
Italian, ₱ ton	—	a	200 00	
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Maracaibo, s and d	16	a	21	
Maracaibo, ox, etc.	18½	a	19½	
Matanzas	21½	a	22	
P. Cabello, direct	21½	a	23	
Vera Cruz	22	a	23	
Dry Texas	15	a	15½	
Calcutta Buff	12½	a	13	
Do. ₱ piece	1 00	a	1 [illegible]	
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Do. dry hide	24	a	27	
Do. Calf	26	a	28	
Do. Southern Light	25	a	28	
Do. all weights	—	a	—	
Hemlock, light	23	a	24	
Do. middling	24½	a	26	
Do. heavy	23½	a	24	
Do. damaged	19	a	21	
Do. pr. do	13	a	14	
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Lath, E., ₱ M	—	a	1 15	
Staves, WO. pipe	40 00	a	65 00	
Do. W.O. hhd	35 00	a	75 00	
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Olive, 12b. b. & bx	2 87½	a	4 12½	
Olive, in c., ₱ gal	95	a	1 10	
Palm, ₱ lb	8	a	8½	
Linseed, common, ₱ gal.	75	a	76	
Linseed, English	75	a	76	
Whale	47	a	52½	
Do. Refined Winter	64	a	66	
Do. Refined Spring	60	a	63	
Sperm, crude	1 18	a	1 21	
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Do. bleached	1 30	a	1 35	
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Do. prime	14 00	a	— —	
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Beef, prime mess, ₱ tierce	7 00	a	8 00	
Do. mess west'n, repacked	9 00	a	11 00	
Do. do. ex. do.	11 00	a	12 00	
Do. mess country	8 00	a	9 00	
Do. prime	6 00	a	6 75	
Beef Hams	14 00	a	15 00	
Cut Meats, Hams s'd&p'ld	9¼	a	9¾	
Do. Shoulders	6¼	a	6¾	
Do. Sides, dry alt'd in caks	9	a	9¾	
Eng Bacon, sh't mid. bxs.	10	a	10½	
Do. do. long do.	—	a	10	
Do. do. Cumberland	none			
Bacon sides, W'n sm'd, cas.	—		—	
Lard, prime, in bbls. & tcs	11	a	—	
Do. do. in kegs	12½	a	—	
Do. No. 1, in bbls. & tcs.	10	a	10½	
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Turk's Island, ₱ bush.	—	a	20	
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Liverpool, gr. ₱ sack	65	a	67	
Do. fine	1 10	a	1 15	
Do. do. Ashton's	—	a	1 30	
Seeds—Duty, free.				
Clover ₱ lb	6¾	a	9	
Timothy, ₱ tierce	17 50	a	19 50	
Flax, American rough	1 75	a	1 80	
Sugars—Duty, 24 ₱ ct.				
St. Croix, ₱ lb	—	a	—	
New Orleans	6¾	a	8¾	
Cuba Muscovado	6¾	a	8¾	
Porto Rico	6¾	a	8¾	
Havana, white	9	a	9¾	
Havana, B. & Y.	6¾	a	7¾	
Manilla	7¾	a	7¾	
Stuarts' D. R. L.	—	a	10¾	
Stuarts' do. do. e.	—	a	10¾	
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Stuarts', A	—	a	10¾	
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Ankoi	23	a	25	
Congou	25	a	27	
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Saxon Fleece, ₱ lb	45	a	52	
A. & B. Merino	40	a	48	
A. and S. Merino	38	a	44	
A. & S. and S. Merino	30	a	35	
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No. 1 Pulled Co.	25	a	28	
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Valparaiso Unwashed	19	a	23	
S. Am. Com. W.	18	a	19	
E. A. & B. W.	23	a	—	
S. Am. Unwashed W.	—	a	18	
E. & Cord'a W.	29	a	33	
E. I. Washed	19	a	22	
African Unwashed	9	a	9	
African Washed	19	a	9	
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